

THE  
CORRUPTION  
OF <sup>35</sup>  
MINDE.  
DESCRIBED.

In a Sermon preached at *Pauls* the  
24. day of *June*. 1655.

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By RICHARD VINES Preacher of Gods  
Word at *Laurence-Jury, London*.

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2 COR. 2. 17.

*We are not as many which corrupt the Word of  
God, but as of sincerity, but as of God speak  
we in Christ.*

LONDON,

Printed for *Abel Roper* at the *Sun* over against  
*St. Dunstons Church in Fleet-street.*

THE  
CORRUPTION  
OF  
MIND  
DESCRIBED

In a Sermon preached at Paul's Church  
the 14th day of June 1733

By RICHARD VINCE, Minister of the  
Church of St. Paul, London.

Cor. 17.  
We are not as many imagine, the Word of  
God, but as of lightning, but as of a fire,  
we in Christ.

LONDON

Printed for Abel Roper at the Sun over against  
St Dunstons Church in Fleet Street.



## The Corruption of Minde DESCRIBED.

2 Cor. 11. 3.

*But I fear lest by any meanes as the Serpent beguiled Eve by his subtilty, so your mindes should be corrupted from the simplicity that is in Christ, or in xpus towards Christ.*



As the mother of Christ truly was, so the Church of Christ may be truly called *ἡ μήτηρ τοῦ χριστοῦ* (as Clem. Alex. saith) a virgin mother.

The fruitfulness of her womb to bring forth children unto God.

The fulness of her breasts to bring them up unto God, speak her a mother.

A 2

The



The simplicity of the faith, chastity of worship, sincerity of love, integrity of life, speak her a virgin.

Christ answers the type of him the high Priest, *Levit. 21. 14. A widow or a harlot, he shall not take, but he shall take a virgin to wife.*

And therefore it is the scope of the Gospel-Ministers whom God sends (as *Abraham* did his servant with Commission to procure a wife for his son) *ἀποστολὰς* to fit and treat a match to espouse chaste virgins unto Christ, ver. 2.

Which scope if we do but carry in our eye, and aime at in our Ministry, we should avoid the too much used folly, and imbrace the successfull foolishness of Gospel-preaching. We may justly ask the cause of our Apostle his feare, lest this *Corinthian* virgin should become a *Thais*, for unjust suspicion is a kind of slander to chastity: and the question is, how the Apostle could say, I am jealous; for the virgin was not espoused to him, but Christs Ministers are but the spokes-men, the *ἀποστολὰς τοῦ Χριστοῦ προσκεχωρηται*, treating for Christ, *2 Cor. 5. 10.* they neither sowe nor mowe for themselves, therefore he takes off the doubt in that expreffion, *I am jealous over you ὡς ἐκκλησίαν*, with jealousie of God.

And he gives the reason; The first *Adams Eve* was corrupted from her virgin righteousness, and so may the second *Adams* espoused virgin (the *Corinthian* Church) be corrupted from the simplicity that is in Christ. *Eve* by the Serpent which was *Satana leno*, the Devils pander. The *Corinthians*



thians by such Preachers as he describes to be *καυσι-  
καύοντες τὸν λόγον*, 2. Cor. 2. 17. Corrupters of the  
Word, as hucksters by their mixtures do *jugulare  
vinum*, adulterate the viginity of good wine.

In these words you may consider two things:

1 The object of the Apostle his fear.

2 The instance or example, whence he draws  
a similitude, shewing the way and meanes of ac-  
complishing that he feares.

1 The thing he feares is the corruption and  
constupration of this espoused virgin, which cor-  
ruption he describes,

1 By the seat of it, the minde, *νεφους* a left your  
minde be corrupted, for the foul vessell corrupts  
the purest liquor, corruption begins in the minde,  
as they say the fish begins to stink at the head, and  
we know defluxions from the head corrupt the  
vitals and lower region.

2 The term *a quo* is the simplicity or chastity  
that is towards Christ, which they had before, and  
which is required in them that are espoused to  
Christ Jesus, who are then corrupted, when they  
generate and deviate from their simplicity of faith  
and worship; for, we cannot say of any of these  
virgins espoused to Christ, as was said of that vir-  
gin, the mother of our Lord, that before they  
came together, she was found to be with child by  
the holy Ghost.

2 The instance or example made use of for  
describing the way of corrupting the minde from  
the simplicity that is in Christ, is the first and an-  
cientest

cientest example in the world, left by any means as the Serpent beguiled Eve, &c. This part of the Text contains the *sicut* and *sic* the As, So, and there are foure things in it.

*As the Serpent*, that is, Satan in his instrument; for the Devil appears not in his own colours, the Serpent doth not alwayes weare the same slough or skin, the Devil sheaths himself in a fit case for his purpose, for he is *inimicus* unfociable with man; therefore hath his ministers, ver. 15. *deceitful workers, false Apostles*, and these instruments he puts on, he tempts the proud by, *ye shall be as Gods*, the sensual by the *promise, liberty*, & some by ostentation of holiness; for, there is a *Pharisaical*, a *monasticall*, a *superstitious holiness*, a holiness of mans making, he tempts Christ by *Peter, Come behinde me, Satan*.

2 The Serpent beguiled the woman Eve, for the woman *by the Serpent*, the man *by the woman*, the stronger by the weaker vessel; the husband by the wife, as the Angler takes the small fish by a worm, and then that small fish taken doth become a bait for the greater fish; so it is said of his agents they lead captive silly women, they *deceive the hearts of the simple*, Rom. 16. 18.

3 The way of the Serpents deceiving the woman, was by corrupting of her minde, see its the Apostles observation, 1 Tim. 2. 14. that not the man, but the woman was deceived, because she believed that God had enviously set them in a lower Orb than they might be in, if they ate of the fruit

*The corruption of minde described.*

fruit of that tree of knowledge.

4 This deceiving of the woman was by subtilty, as it appears by many respects, wherein the serpent prevaricated the words of God, and perverted their meaning, this subtilty or *weeda*, *Cogging of the dice* is ascribed to deceivers, Eph. 4. 14.

The sum is,

The Gospel-state of the Church is called a new Creation: *I create a new heavens and a new earth*; in this new creation God hath set forth another *Adam* Jesus Christ, out of this *Adam* dying, as out of the first sleeping, God hath formed a Church, this Church is espoused to the Lord Christ, as *Eve* was to the first as a chaste virgin, and there are Serpents now, as there was one then, that attempt the corrupting of the virginity of this Church, and therefore saith the Apostle, *But I fear*, &c.

From the first part of the text, the thing feared, I take up two Doctrines.

1 *The simplicity that is in Christ, is to be holden untainted,*

2 *The corruption of the minde is the cause of deviation, or recess from that simplicity.*

I begin with the first.

The virgin chastity of the soul espoused to Christ Jesus, which loves not to be painted with any *Fucus* of meretricious gaudiness, simpleness or simplicity in vulgar speech, and sometimes in Scripture sounds towards foolish credulity or want of wit.

But in the true notion of the word it signifies a  
*freedom*



*freedom from composition*, and so we call the simplicity of Gods being, which is without all composition.

Most commonly it is a *freedom from mixture* of heterogeneal things which might adulterate purity. In Doctrine unlearnedness, in faith unfainedness in love sincerity, in worship chastity, in life and conversation integrity, do make up that we call simplicity of Christ, which I shall commendate into these three.

1. Simplicity of Doctrine.

2. Of Worship.

3. Of life.

The simplicity of Christ was *personal*, for being in the form of God, he emptied himself, and took on him the form of a servant, *Phil. 2. 6.*

*Official*, in the acting of offices of his *Priest, Prophet, and King*, in great simplicity.

*Doctrinal*, in the preaching of the Gospel.

*Conversionall*, in the deportment of his life.

But now I speak of the simplicity of his *Doctrine*, the Doctrine of the Gospel which is a mystery that exceeds in glory, *2 Cor. 3. 9.* and which the Angels stoop down to pry into, and yet is in contempt as foolishness with the wisdom of this world that which is a quintessence above all elementary learning, and transcendent above every predicament, hath been entertained with *Stand thou here, or sit under my footstool*; whereas that which the Apostle calls vain Philosophy, and *ἡ σοφία τοῦ αἰῶνος*, science

science falsely so called, hath been entertained with  
*Sit thou here in a good place.* The Doctrine of which  
 you are born, is called *σωπὴ ἀφάπτου*, incorruptible  
 sad, and which you are nourished by, is called *γάλακτος ἀπλάου*, sincere milk, which denotes simplicity.  
 Christ for righteousness, Christ for a root on  
 whom the branches do live dependingly, for the  
 root beares them, and derivingly, for the root feeds  
 them is the sum of this doctrine.

Here is no mixture of Jewish rites, as if we  
 would look for Christ in that manger wherein  
 he lay when he was a babe, the bird is now  
 hatched, and the eggshel lies empty.

Here is no cortival of mans works to spoile this  
 simplicity, there remains no place for them, as  
 they are meritorious, for that sets them in the  
 chair of Christ, nor as they are motives of God  
 to justifie, for that sets them in the place of free-  
 grace, nor as conditions of the Covenant, for that  
 sets them in the place of faith, but as they are fruits  
 of holiness, for that sets them in their own place,  
 assigned to them by this Doctrine.

Simplicity of worship, which is called spirit, and  
 truth *Joh. 4. 23* not Judaicall and shadowish, nor  
 Samaritan & idolatrous, but spiritual and inward.

The Apostle calls the Jewish types, which were  
 rich, beggarly Elements, we have them in the  
 rich plainness of the Gospel. In matter of wor-  
 ship, that of *Austin* is the truth, and *Socrates* had  
 seen it before, *colendus est quomodo se colendum pra-*  
*ceperit*, as himself hath commanded.

B

Those

Those that were minre-masters of worship, used to feign correspondence with some deity, that under that reputation they might vend off their devities.

God must stamp that worship as shall be current, man is apt to indulge his eye in Gods worship; It's the hardest thing (saith one) to leave our eye and fancie behind us (as *Abraham* did his servants, when we go up into the mount to sacrifice.)

The spiritual part of religion, is the hardest part.

If we look into *Jewish Martyr*, and see how the dresse of worship was changed, by degrees we shall finde, that it became at length *quasi reductus in Ecclesiam Judaicum*, unbecoming the purity of this virgin.

3 The simplicity of life, It was an excellent testimoniall subscribed by the Apostle his conscience, *2 Cor. 1. 3.* that in simplicity and godly sincerity, we have had our conversation in this world.

The form of godliness, is but a Mathematicall body, consisting of lineaments onely; Religion is practicall and alwayes married to honesty and righteousness towards men; religious dishonesty is worse than a Christian married to a Heathen; in the times we live, that saying is too true, *universus mundus exerceat hystrionum*, all men almost disguise and act parts.

Men either make it a stalking horse to their own game, a footstool to their ends, a covert of gold



*The corruption of Minde described.*

for their filthy desires, or lodge it onely in the  
cock-loft of a cold brain, and not in the warme  
room of affections.

And the simplicity of Christ, is broken into a  
multiplicity of senses and wayes.

Let this Point for use recommend to Ministers  
and people both the simplicity of Christ.

1 To the Ministry; for though this be not a  
place to teach them, yet it is a place to teach you  
what to say, and what to expect of *Archippus*, vi-  
delicet the simplicity of Christ both in the matter  
and manner of the delivery of this Doctrine.

1 Simplicity for the matter of the Doctrine, I  
am not ashamed of the Gospel of Christ, saith he  
that had sitten at the feet of *Gamaliel*; for (though  
that of *Iustin Martyr* be true, *vera ratio magis auctor  
figuratur quam ratio*), All truth spoken by *Plato*  
or *Aristotle* is ours, and that which is true in *Phi-  
losophy*; is true also in every place; yet) it is of the  
seed of the Word, *quod Christus nascitur in corde  
auditorum*.

We must set bread before hungry souls, and  
not be like the School-men, that set men upon  
gnawing hard stones.

All learning may be spent upon the simplicity  
of the Gospel.

In breaking down strong holds, meeting with  
subtily of mens hearts, raising up the dejected  
Spirit prostrate under sin, counter-mining the  
methods and stratagems of the Devill, and you  
will finde that the old *Adam* in mens hearts is too  
hard for young *Melancthon*, and, who is sufficient  
for these things?

B 2

2 Sim

2 Simplicity for manner of delivery for painted glasse is more gaudy, but cleer glasse transmits more light, the rule is to clothe spiritual things with spiritual words 1 Cor. 2. 13.

Its vain oile that's spent in strong lines, that hang together, as *sand without time*, standing together as letters in the Hebrew, one not touching another.

Let a crucified Christ be preacht in a crucified Phrase, and though you preach not with embroidery of silver and gold, yet *surge & ambula*, if you make the hearer arise and walk, its farre the better.

It is not *dephorization*, to divide the Word a right (a word taken from culling up of the sacrifices) to shred the intrals into mince meat, or to put the text to death and torment, so as to make the people eat the flesh with the blood, *Keep the true pattern of wholsome words.*

### The People

Are exhorted to hold fast this threefold simplicity of Christ in Doctrine worship, and conversation.

In Doctrine, All Scipture centers in, and looks to Christ, both Old Testament and New as the Cherubims to one another, and both to the mercy seat; he was then swathed up in types, he is now unvaled in a rich plainnes of the Gospel, those precious stones which God promises to build his Church, *Isa. 54. 13. Do all come but to this, All thy children shall be taught of God.*

In

In worship, spirit and truth are better than *Serusalem* and this *mountain*, therefore be satisfied in simplicity of Gospel-sacraments, which as *Dares* observes, have been made by men, the port-gates of superstition and curiosity, because the eye hath somewhat to do in them, as corruption began at the tree in Paradise, and came in by the eye.

In life, that your voice be not onely smooth, and hands rough, for practical holiness is the life of religion, else we may have golden heads, and feet of clay.

To conclude, let it be our joynt aime, the simplicity that is in Christ, and be not too indulgent to your ears, which hath sometime been the vanity of hearers of those Sermons at *Pauls*, coming hither for Jewels to hang in their ears, rather then for wholsom Bread.

Let not the tree of Knowledge be preferred before the tree of life, lest when you come to die, you cry out with *Crasus*, *Solon*, *Solon*, who had before time taught him of blessedness without regard.

There is such multiplicity of opinions, that most men count it impossible to reduce the swarm into one hive, especially because men usual'y lay so much weight, every man upon his own opinion, not considering that the kingdom of God consists not in meat and drink, but righteousness and peace and joy in the holy Ghost, *Rom. 14. 17.* Hence it is that one *anchors* another, and *unchrists* another, & *solos credit habendos esse deos quos ipse colit*, as the Poet anciently leaves the question about the bigness, distance, motion of the Sun, to Mathematicians,



maticians, thou mayest have as much benefit by the Sun, as they that altercate about them.

Above all things lay not the foundation of your communion in the agreement one of another with you in all your private opinions, that's a principle that will divide the Church, *in semper divisibilia*, that makes the foundation of the house of the twig of a tree, not of the body.

And peradventure, as there are not two of a hundred of one face, so not of one opinion in all things extrinsecal, nay haply, saith a learned man, not Peter and Paul.

*Certa sunt in paucis* (saith Tertullian) fundamentals are few, they that make too many of them, make the fewer Christians, if a man hold fast the simplicity of Christ in Doctrine, worship, life; though not admitted into your fellowship, yet they will be in your Communion through Christ, whether you will or no.

*Dei. 21*

*The Corruption of the mind is the cause of deviation, or recess from the simplicity that is in Christ.*

This Point gives occasion to entreat of the corruption of the minde; the word *subvertit* sometimes signifies plots, devices, 2 Cor. 2. 11 ordinarily the reasonings, apprehension, judgement; the leading faculty of the soule, which is the subject and seat of this corruption.

This is not meant of natural corruption, which

is a part of original sin; for it is the corruption of Gospel-truth formerly received, especially doctrinall corruption: and therefore the Apostle having said, Christ, the same yesterday, to day and for ever, presently adds, *Be not carried away by divers and strange Doctrines*, Heb. 13.9.

The Text affords me three things, for the opening of this Point.

1 The corruption of minde here feared, is of them that have received the virgin truth; a sad thing that they that blossom so faire, should be blasted or cankered; it is not corruption of life he feares, but of minde; many are tainted in their intellectuals, that make a fair shew in morals; the Apostle prophesies of a time that will come, *That men will not indure sound doctrine* (they will not embrace, nay, they will not indure it) *but will turn away their eares from the truth, and be turned to fables*, 2 Tim. 4. 3.

2 This corruption of minde is to be feared, both by Ministers for the flock, and also by parents and masters; yet there are few, as woofull experience shews us; and therefore young men, and unballast are negligently fostered without bridle to rush in to the infection, as if it was nothing to have the leprosie in the head, to make shipwrack of faith; to corrupt the simplicity of Christ to beare that fearful brand, 2 Tim. 3. 8. men of corrupt mindes, reprobate concerning the faith, *The lights of the body* (saith our Saviour) *is the eye*. If that be single, the whole body is full of light; if evill, the body

hed is full of darkness, the minde is the Pilot, or Steers-man, and if we weigh truths at a false beame, we may take and mistake the most desperate of our for the most precious truth.

3 The first point or step of recess and of deviation from the simplicity of Christ, is the corruption of minde, how many stairs do men fall? how many floores high, untill they fall even into Atheisme, from a zealous profession? A reprobate mind is the punishment of a corrupt mind, Ro. 1. 28 *They did not like to retain God in their knowledge, therefore God gave them over to a reprobate minde:* therefore we had need to keep principles pure, for the cloud, that at first shewes, but like a mans hand, may suddenly overspread the whole heaven.

The causes of this corruption of minde, are these and such like.

1 The minde being the upper region, is corrupted from the lower region, passions, lusts, inreits by ends, do bribe the minde to be advocate for error, and mis-biasse the judgement; the staffe that is straight of it self, seems crooked in the water, by refraction of the species; or duplicity of the medium, and we know that our eye or brain is dis-tempered by suffusions of choler, &c. from a foule stomach.

2 Ungroundedness in the truth, betrays the minde to deceit and error; an empty barne is soon blown down, oh, that our people were so grounded



ungrounded in Catechistical doctrine, which is indeed the reason, that they are an easie prey to all kinde of Sectaries, and do *cedere occupanti* (as I may say) fall to the first occupant.

3 A meer notion, which is like light without heat, a winter-snow, a thing without sense, and feeling of any powerfull operation, and work of truth upon the heart is but a slender guard from this corruption of the minde; a man without much adoe recedes from barren notions; he that feels the warmth and power is not easily changed; they did not receive the truth with love of the truth, and therefore God gave them up to efficacy of errour, *2 Thess. 2. 10.*

4 A satiety or dislike of saving doctrine: when novelty is preferred, because it's new, and ancient truth, like an old Minister, now adayes is lesse regarded; the stomach is crude and queasie, and so relishes trash better then wholesome food.

5 The letting loose of wilde reason to dispute out faith; reason is but a Dwarf, too low to behold Christ, except it climbe into the fig-tree, and go let sober men be content with that which is so frequently said, *It's written.*

6 Pride of knowledge is very dangerous; the ancient pride is this, and the Apostle thus expressees it, *Eccles. 2. 18.* being vainly puffed up in his fleshly minde.

7 Unsuspicious credulity of others eminent in appearance of holiness, doth at unawares enwrap

C

many

many well meaning men : The Novatians would not admit lapsed men to communion. The Donatists would not beare with mixture in their Churches as they pretended ; both these sorts of men did bear a plausible shew of holinesse in their opinions ; but God doth not approve a holinesse of mans making ; for that which is indeed holinesse must have upon it Gods superscription.

*Use.*

For the Use of this Doctrine, let me bespeak you in the words of S. Peter, *Epist. 2. Cap. 3. Vers. penult.* Take heed, lest being led away by the error of the wicked, (or of lawlesse men) ye fall from your own steadfastnesse. This Caveat I might enforce upon you from divers Topicks or places ; as namely, the dangerousnesse of this disease which seizes on the head, from whence (as saith the Greek Proverb) the fish doth first begin to be corrupted, as also from the easinesse of being infected, and from the difficul:y of the cure : but having spoke enough of the first of these, I will onely use a few words concerning the two latter.

I It's as easie to be infected, as it is for sheep to catch the rot by feeding in rotten pastures, and our experience shews us, that one that angles with such baits, catches more fish in a week, than preaching of Christ, and the simplicity of him will catch in some yeers, for error hath something in us, as he that gave the reason for the faster growth of weeds

weeds than sweet herbs, said that the soile was naturall mother to the one, and but step-mother to the other.

2 There is no simplicity of truth, a multiplicity of error; the streight line between point and point can be but one; the oblique lines, many; therefore it is easie to hang upon one center-hook or other, that look so many and even contrary wayes.

3 Error is many times more specious to our shallow, proud, corrupt reason, than the truth of God, whose depths and mysteries cannot otherwise be answered, then with, *Tu quis es?*

4 The mint-masters of error do usually fashion their doctrines to flesh-pleasing, and man-pleasing; ye shall not easily finde that false prophets did preach the burdens of the Lord, but rather as *Peter* observes, 2 *Pet.* 2. 19. they promise liberty, which is so taking a thing, that looking humanely, we may wonder that Christ preaching repentance, self-deniall, the crosse, should gain any.

So much for the easiness of being infected; then next a word for the difficulty of the cure.

1 The cure is difficult, because men are hard to be convinced of the sin and falshood, if with zeal & open profession they have maintained it; therefore they in the Council of *Trent* (as the history relates) would hardly be drawn to admit of any



recess from their former errors, *ne viderentur errasse*, lest they might seem to have erred, and so weaken the credit of all they held before, as the crack made in Ice, useth to runne further, then where it is first made.

But if in punishment upon them that receive not the truth in love, God do give men up to efficacy of errour, or do otherwise recompence their errour, by delivering them up to vile affections and lusts, *Rom. 1. 27.* who shall then pull off that fearfull seal of God, that seals them up in stupidity, and under a reprobate minde.

2 Therein men are great lovers of their own fancies; *Amat quisque quod a se repertum est*, no mother but loves her own babe.

3 A conceit that errors of minde are not sin, as morall sins are, but there are diseases of the head, as well as seated in other parts.

And certainly, these capitall distempers do great prejudice to practicall holiness, being like suckers that bear no fruit, but do divert and draw away the sap from the fruit-bearing branches.

So much for the first part, the object of the fear, lest the mindes of the *Corinthians* should be corrupted from the simplicity of Christ: the second part is the resemblance of false teachers to the serpent, and this manner of beguiling *Eve* by subtilty, lest as the serpent, &c.

From which words the Point is obvious.

*Doct. 2.* As *Eve* was beguiled by the subtilty of the serpent,

so are mens mindes corrupted by false teachers from the simplicity of Christ; False Doctors; Satanæ lenones, saith one, they are Satans instruments, as the serpent was, the Devil his Pandors, worsting to the deflowering of Christs espoused Virgins.

The wisdom of the serpent is commanded and warranted to Gods people, the subtilty of the serpent is found in these subverters of the chastity of Doctrine; I cannot, I may not spend any time in this point, for I have no sand left; onely observe,

1 That the defection, the corruption of men principled with pure doctrine is feared. Gospel-principles are not so much to be scanned by curiositie of reason, as received in simplicity of faith.

2 The Apostle alledges the most ancient example of corruption of minde that is in the world; that which men call *New Light* is many times but some exploded errour furnished up, and old wayes are but acted once again. There is properly no new truth, but there may be new discoveries.

3 What a sharp comparison doth he use to resemble false teachers? unto the devil his first instrument used by him; and therefore let no man temeraciously say, *they are holymen*, they aime at more refined degree of holinesse then others: for it's no wonder, saith the Apostle, that if Satan be transformed into an Angel of light, his Ministers also be transformed or disguised, as the Ministers of righteousness.

4 The

4 The Serpent took *Eve* at the beginning, and subtilly raviſht her of her integrity, we muſt look to our ſelves; it's the uſual time to ſet upon us in our infancy of knowledge, either to diſgrace the truth newly brought to light, or to diſplant it before it do take root.

5 That corrupters come with subtilty, and have their ſlights, *Ephes. 4. 14.* they come with good words, *Rom. 16. 17.* they beguile with enticing words, *Col. 2. 4.* they ſpeak lies in hypocriſie: *1 Tim. 4. 2.* they can wear the rough garment, and ſheeps cloathing.

Their subtilty may be obſerved in the Serpentine which they imitate.

1 The ſerpent ſet upon the weaker ſex, and the Apoſtle ſaith, they lead captive ſilly women.

2 They are ſubtil in being modeſt at firſt, *miſerroris ſunt verecunda*, *Hath God ſaid*, *Gen. 3.* ſi the ſerpent, the deceiver begins with *queries* rather then down-right aſſertions.

3 They will take their riſe from Gods Word, and rather wreſt then deny it, as the ſerpent here perverted thoſe words, *the knowledge of good and evil*, to another ſenſe and meaning.

4 They promiſe magnificent and great things, they promiſe them liberty, ſaith *Peter. 2 Pet. 2. 18.* *Ye ſhall be as gods*, ſaith the ſerpent, what great bubbles are uſually ſpoken of glory, joy, familiarity with God, &c.

5 They comply with mans pride, with ſelf, &c. and ſit the bait to the fiſh. They allure through the



the lusts of the flesh, &c. 2 Pet. 2. 18.

6 They draw a man from practical obedience unto extrinsecal, and meer empty speculations (for the theorie is pleasant and easie, but the truth is bitter.

7 They bring points of faith, to the bar & test of captious reason: God in the prohibition of this tree, had shewn much arbitrariness of will, to make probation of mans obedience, & therefore they ought not to have been arraigned *coram non Judice*, as neither the cleer points of faith.

The time puls me by the eare, and therefore for close, as deceivers have the Serpents subtilty, so get you the Serpents wisdom, and if I were to prescribe prophylacticks or preservatives I would exhort you, 1 To hold the head, and so to fortifie the vitals from this epidemick infection, Col. 2. 19. 2 To pursue practicall doctrine, solid mear, and let alone these sweet meats; the tree of knowledge is fair to look on, the tree of life better to feed on. 3 Affect not things above the Word, a holiness, a zeal, a knowledge, above what is written: *Eve* went somewhat further then Gods Word gave warrant when she replied, *neither shall ye touch it*: so there are many will say, This is the holier way, this is the better, not having any Word for it. 4. Avoid the house of infection, the Fowlers net, *From such turn away*, saith the Scripture, if the woman will confer with the Serpent; you see what comes on it, it's the itch and pride after novelties that exposes us to temptations.

FINIS.

that excites us to temptations.  
 comes on it, it's the itch and pride after novelties  
 man will confer with the serpent; you see what  
 From such a way away, faith the Scripture, if the wo-  
 Avoid the hoar of temptation, the howlers not,  
 way, this is the better way, not having any Word for it,  
 we: so there are many will say, This is the better  
 gave warrant when the replied, neither shall ye know  
 that we went on more than further than God: We and  
 a holiness; a zeal, a knowledge, above what is writ-  
 tested on. 3. Affect not things above the Word,  
 knowledge is to look on the tree of life better  
 mind, and to alone these two matters; the tree of  
 Gal. 2. 20. To pursue practical doctrine, solid  
 for the vilest from this epistemic infection,  
 expose you. 4. To hold the Word, and to re-  
 practice holiness, or practicality I would  
 get you the Word, the willow, and if I were no  
 eld, as deceivers have the sermons labelling  
 the elect, or the elect, and their elect  
 to have a certain reward, as if it were as neither  
 on of man's balance, & therefore they ought not  
 down much in the hands of will, to make profit-  
 ousness; for in the possession of this tree had  
 the thing points of faith to the bar, & of ap-  
 ous is plain, and the, but the mind is to meet  
 extrinsecal, and near empty speculations, for in  
 A Theatrical man is a practical obedient man.  
 of the flesh 2. 18.

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